

HONOR TO THE BRAVE DISCOURSE DELIVERED IN THE
OLD SOUTH CHURCH, READING, MASS., AUG. 23, 1863, ON
THE RETURN OF CO. D, 50TH REG., MASS. VOLS. BARROWS

Gc
973.74
M38bar
1755429

M. L.

REYNOLDS HISTORICAL
GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY



3 1833 01084 2356



Digitized by the Internet Archive
in 2012

<http://archive.org/details/honortobravedisc00barr>



Honor to the Brave.

A

DISCOURSE

DELIVERED IN

THE OLD SOUTH CHURCH, READING, MASS.,

AUGUST 23, 1863,

ON THE RETURN OF

COMPANY D.

500
FIFTIETH REG., MASS. VOLS.

BY

THE REV. WILLIAM BARROWS.

PUBLISHED BY GENERAL REQUEST.

BOSTON:

JOHN M. WHITTEMORE & CO., 114 WASHINGTON STREET.

1863.

1735429

BARROWS, WILLIAM, 1815-1891.

3349 Honor to the brave. A discourse delivered
4759 in the Old South church, Reading, Mass., August

23, 1863, on the return of Company D, Fiftieth
reg., Mass. vols.... Boston, Whittemore, 1863.
19p.

Other Cases

"Table I. Killed in battle. II. Deceased.

III. Wounded": p.18-19.

3277

NL 35-6144

BOSTON:
PRINTED BY A. A. KINGMAN,
116 WASHINGTON STREET.

3277

THE SCRIPTURE LESSON FOR THE OCCASION.

II Samuel, XV, XVII, XVIII, XIX, XX.

AN ANCIENT SECESSION IN ITS BEGINNING AND GOING AND ENDING.

AND it came to pass that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See thy matters are good and right. But there is no man deputed of the king to hear thee. Absalom said, moreover, Oh that I were made judge in the land, that any man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment. So Absalom stole the hearts of the men of Israel.

But Absalom sent spies throughout all the tribes of Israel saying, As soon as ye hear the sound of the trumpet then ye shall say, Absalom reigneth in Hebron. And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not anything. And the conspiracy was strong; for the people increased continually with Absalom. And the king's servants said unto the king, Behold thy servants are ready to do whatsoever my lord the king shall appoint. And all the country wept with a loud voice. And David went up by the ascent of mount Olivet, and wept as he went up. And Absalom came into Jerusalem.

Then David arose and all the people that were with him, and they passed over Jordan. And Absalom passed over Jordan, he and all the men of Israel with him. And it came to pass when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the

Gileadite of Rogelim, brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat. For they said, The people is hungry, and weary, and thirsty, in the wilderness.

And David numbered the people that were with him, and set captains of thousands, and captains of hundreds over them. So the people went out into the field against Israel. And the battle was in the wood of Ephraim, where the people of Israel were slain before the servants of David. The battle was there scattered over the face of all the country. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

Then said Joab to Cushi, Go, tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran. And behold, Cushi came, and Cushi said, Tidings, my lord, the king; for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

Then all the people were at strife throughout all the tribes of Israel, saying, the king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back? So the king returned, and came to Jordan. And all the people went over Jordan, and all the people of Judah conducted the king, and also half the people of Israel. And David came to his house at Jerusalem.



DISCOURSE.

THE Bible is eminently a patriotic book. The love of country, of government and of law it encourages and stimulates. The abettors of treason and rebellion it visits with rebuke and malediction. The principle of supporting the government of the land is most carefully taught in it. We are to "render unto Cæsar the things which are Cæsar's." We are "to be subject to principalities and powers, to obey magistrates"; and that not only in fear but for conscience's sake. We are to support government from a sense of duty. We are not to speak evil of our rulers, but "honor the king," the head of the government. So are we to offer our prayers "for all that are in authority."

This duty of supporting government is also abundantly taught by illustrations, in the inspired record. So Caleb and Joshua only, as loyal to Moses, were permitted to enter Canaan. For speaking against him Miriam was smitten with leprosy; and for open rebellion Korah and his company were swallowed up. Absalom in his revolt died as a fool dieth, hung up between heaven and earth, where traitors belong, and thrust through by the three darts of Joab, as the leader in a rebellion richly deserved. Mephibosheth turned rebel against his king, and unto Absalom, while his servant Ziba stood loyal with David. Hence we have that very early and very simple Confiscation act:



“Then said the king to Ziba, Behold thine are all that pertained unto Mephibosheth.” So in one act of his government the servant gained his emancipation and an estate.

There was a man of Belial, Sheba by name, who led off in secession from the kingdom of David, and made Abel of Bethmaacha, that primitive Richmond, his capital city and stronghold. When Joab was about to carry it by assault a woman proposed to save the city and much life, by throwing the head of Sheba over the walls. Joab consented. “Then the woman went unto all the people in her wisdom, and they cut off the head of Sheba and cast it out to Joab.” And for doing this she is called “a wise woman.” May every such one have as many daughters as the priest of Midian, Moses’ father-in-law; for it was a good way to end a rebellion. Would that some “wise woman” might save Richmond in a similar manner:—I did not add, and Charleston also.

In David’s humiliation and flight from the capital, during the revolt of Absalom, whose heart has not been stirred to loyalty in reading the account of Shimei and Abishai? As David and his company fled by the way to Bahurim “Shimei went along on the hill-side over against him, [on the other side of the Rappahannock,] and cursed as he went, and threw stones at him and cast dust”—the true rebel that he was. It was more than Abishai the son of Zeruiah could endure, and so he said to David: “Why should this dead dog curse my lord, the king? Let me go over, I pray thee, and take off his head.” A cool proposal, and in it I think I detect a kind of Northern spirit and accent. This Abishai is one of “the names of the mighty men whom David had.”

Inspiration has made honorable and conspicuous record of such; and the noble catalogue of them is made to follow immediately “the last words of David”; as if the dying words of the king and the names of the men who defended his throne should go down to posterity together.

The Scriptures delight to make prominent the names and actions of those who have shown a peculiar love of country and

of government and law. Our text, with its list of military worthies attached, is a fair index to the spirit and record of the Bible in honoring the men who have nobly and through peril upheld the hands of government. The reason is obvious.

Civil government is of God; and he honors those who honor it. God does not will the form but the substance of human government for any people. He wills that there shall be a political state of society, leaving the form to human choice and responsibility. So "the powers that be are ordained of God," and whoever resists them "resisteth the ordinance of God." The people accept the order of God and adopt a form and outline of government. When so adopted it is "the ordinance of God." He who attempts to change it contrary to the will of the people resists God's ordinance and comes under condemnation. He who sustains a government thus established, and comes to its rescue, when in peril, has honor of God. In ancient days inspired pens enrolled their names among the worthies of their age, and the scribes of God wrote out their eulogies to be read wherever the Scriptures are read. So our text.

It is difficult, sometimes, to mark the line between an unrighteous rebellion and a righteous revolution. What should be justified and what condemned in these popular uprisings against government is a matter for separate judgment in each case. That a people may sometimes violently change their form of government and their rulers must be conceded. As a general thing the unsuccessful revolutionist is called a traitor, and the successful one a patriot. But a judgment so based on result alone overlooks the merits of the case.

In our present mournful struggle we are not left to the uncertainty of nice and doubtful distinctions on the question whether this stupendous rebellion be justifiable or not. Did a government ever more evenly distribute justice, more widely promote prosperity and more thoroughly dispense happiness among its subjects? The prosperity of this nation in all that pertains to true national growth for the last eighty-seven years



is without a parallel in the annals of history. Our present government has developed, nurtured and carried forward this growth. The States confederate in this rebellion have gained under this very government the resources so vast to start and carry forward for so long a time and with so much vigor so stupendous a revolt. A government worthy to be overthrown could not have made them so powerful for an assault on it. Their very strength is a proof of the fitness of the government to develop a nation. That it has been fairly administered they themselves admit. Said the Vice President of the Confederacy, in a speech before the Legislature of Georgia, in 1861, when the question of secession was pending before them: "What right has the North assailed? What justice has been denied, and what claim founded in justice and right has been withheld? Can either of you to-day name one single act of wrong, deliberately and purposely done by the government at Washington, of which the South has a right to complain? I challenge the answer." This is strong, ample testimony. They had no cause for revolt, for complaint even, in any wrong inflicted on them by the government. Not only so. Even if they had had cause for complaint, they had no cause for revolt. Under our government the ballot box is a means of redress sufficiently ample and speedy. If the majority were against them that was reason enough for being quiet. This government was established by the people and for the people of these United States, and a majority must determine its officers and policy of administration under the Constitution; and the minority must yield. The Constitution holds us all to this. They were, then, without cause for revolt and disunion, and a solemn obligation rested on all citizens to prevent their success. We had no right to allow the breaking up of such a government, the dismemberment of such a nation, and the sacrifice of such a heritage. The principle on which they stood had, as its vital centre, the element of anarchy, and put every State, and all within each that we love and honor in peril. English progress toward a free government from the days of Magna Charta, and all the gain of



two centuries of experiment and success in this country were to be thrown aside. A return to feudal times and lordly barons was the proposition. From the furnace of affliction our fathers had obtained the first castings of a government by the people. This revolt would in practice break the model, and in principle destroy the mould. We had no right to allow it. The nations of the old world, groaning under oppression, some mute and others pleading, looked toward us for relief, and we had no right to disappoint them. It would have been a crime against the world's interests, to which we are a partner; it would have been our unpardonable sin, to let the sun thus go back a painful distance on the dial of human progress. Their success would leave us broken and despised, another batch of Mexican or South American States. Our territory would be left as a huge ledge rising up between the Atlantic and the Pacific, our goodly ship of state wrecked and broken upon it, the tides of both oceans making through her and the wreckers of all nations plundering and dismantling her. The hands of the fathers, toil-worn and bleeding, left us this heritage to be enlarged, beautified and passed on to children's children. Sacrificing it to the mad project of secession, we might almost look for the premature resurrection of those fathers to protest against Southern perfidy and Northern imbecility. But I need not waste words or moments on common-place and threadbare principles and necessities.

When the government was assaulted and the nation's life endangered by armed assault, we could do but one thing, draw the sword. We had come to one of those crises, one of those terrible exigencies, when our religion not only allowed but demanded that we should fight. Our religion is a religion of government, of law, of loyalty, and so if need be of war. When his government is set at nought and his rights are invaded, even God is "a man of war." In this imminent peril of the heritage of the fathers, our deepest and the world's wide interest, what had this great people to do but leave the plough, the bench, the anvil, the spindle and counting-room, the quarter-

deck and forecastle, the bar, the academy, and even the dying patient and the sacred desk, and arm for a common defense? "There was war in heaven. Michael and his angels fought." And so may we, for the best government and habitation and heritage of the saints this side heaven. The sword never was drawn in a holier cause, for a nobler right, or against a more iniquitous wrong, than when we commenced to repel the assault by arms on our government. May that sword be a stranger to its scabbard while a rebel carries a gun or wears an epaulet to threaten the nation.

When the war was actually opened by personal and bloody encounter between the government and its organized and armed enemies, there was some division of feeling and of action in the North. Some expended their love of country in looking up and locating and reprobating the causes of the rebellion, while the most gave heart and hand to its suppression regardless of the causes. A part of that apologetic inquiry into the causes was with a loyal feeling; not a little of it for political and hobby purposes; and much of it had a sympathy with the rebels. But while the fact was generally conceded, even by the rebels themselves, that there was no cause of complaint sufficient to warrant their movement, the simple fact that they were in armed rebellion should have turned every true heart and hand against them. That there is highway robbery, a mob, a rebellion, is enough to draw every man firmly to the support of the government. It does not concern the loyal citizen to know why the highwayman wanted money, what fancied or real wrong stirred the mob, or what cause moved the rebellion. In either case, and each alike, the act is wrong and must be reprobated and suppressed. "If Demetrius and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another." They must not raise a mob in Ephesus.

While the war has been in progress there has been some division of opinion, and want of harmony and alacrity of action, because of scruples on the constitutionality of some laws and

measures for its prosecution. Because of these scruples there has been some passive neglect and some active opposition to government measures. All this active opposition is resisting "the ordinance of God," and is wrong. There are four departments to our government, each clearly marked off from the others. There is the Legislative to enact laws, the Judiciary to pass on their constitutionality and interpret them, the Executive to enforce them, and the department of the people at the polls, to appoint the men to these three departments. When the people have voted they cannot go a step farther and legislate, or two steps farther and settle constitutional questions, or three steps farther and execute law. Their power ends with their ballot, and they have afterward only to obey. Criticism, discussion, remonstrance, and appeal to the judges of law through court process, are in order, but never forcible resistance to law. And what the Legislature or the Congress enacts is law, till the judiciary declares it otherwise. Our scruples, then, must give place to obedience. They may never justly stay the law. A law may be greatly offensive to us for any or several reasons, yet, while a law, we must obey it, and furnish as much cordial coöperation in its execution as lies in us. The most that a refusing conscience may do is passively to neglect the law and frankly meet the penalty of neglect.

Hence all this public and forcible combination, and this secret plotting against government measures for the prosecution of the war and the suppression of the rebellion, is wrong. It lacks the spirit of the good citizen. It lacks loyalty. These measures must be assumed to be lawful till the proper tribunal declares them to be otherwise. And these remarks are as pertinent to other days and unpopular laws as to the present. I am speaking of a popular blade that has cut different hands at different times. No one has a right to draw it. The principle of forcible resistance to a law from conscientious or constitutional scruples has in it inherent iniquity. That principle is the nutshell of anarchy. So far as it prevails government is impossible. And I will add in this connection the remark, though it is

not a very theological or religious one, that the Executive even as the voting department, is shut up to obedience to law. The Executive may no more legislate than the people; and though exalted, he is not above law as his rule of official life. No exigency or crisis can lift him above or put him beyond the guidance of law. With this we are fully provided; and a nation in its head or body never needs a constitution so much, and never needs so sacredly to adhere to it, as in great exigencies and crises. The mariner never needs the lighthouse so much as in the starless and stormy night.

There has been, and yet is, some hostility, active opposition and even disobedience to the constitutional measures of the government in suppressing the rebellion, because persons know, as they think, those measures to be ill-judged, foolish and positively hostile to the national good. But such opposition is all wrong. My obedience to civil and military authority is not conditioned on my belief that the command or measure is a wise one. An officer in a lawful way calls for my service, time or tax. I must obey, not because I think the demand wise, but lawful. I may think it exceedingly unwise, but that must not lessen my obedience. It is a demand of government, and as such I must yield to it. The wisdom or the folly of governmental measures is not a question with the good citizen that is to affect his obedience. He will prove his loyalty by obeying a foolish order as quickly as a wise one. For it is the call of government, "the ordinance of God," and it is a call not for his wisdom or advice, but his service. At the same time the citizen retains the liberty of opinion and of expression on the measures of his government. And adverse criticism with obedience is not rebellion. One can like the government and at the same time dislike the administration of it; and he may show his liking by his obedience, and his disliking by his criticism. There has been not a little shuffling and declaratory logic to show that the government and the administration of it are one and the same thing, and that one cannot oppose by criticism any measures or policies, without opposing the government itself, and so being



rebellious. And very hard names have been given accordingly. If this reasoning be true we have all had metallic heads in turn, for we have all been dissatisfied and criticised; and it is a question for time and the practical working of policies to show who has been in the right. But really a government and the administration of it are not one and the same thing, but two things, and a person may sustain the former and find fault with the latter. A watch and the running of it are two things; and a wish to vary the running by a slight change in the regulator is surely no hostility to the watch.

But the good citizen will sustain by obedience the government, even in what he esteems its follies. If the duty be put on him he will execute what he knows to be its mistakes. In the matter of criticising the measures of government, one should use great caution and discretion, specially when the government is in a struggle with a powerful enemy. And the critic should not awaken or leave a suspicion in any candid mind that he will not render his full service in sustaining the very measures he objects to so long as they are the measures of the government.

So much have I deemed it proper to say in this place on the duty that men owe to government, as the ordinance of God, even when they doubt the validity of a law, the righteousness of a law, or the wisdom of the measures adopted to administer it.

I am aware of the danger I incur by these remarks, of being accused of trenching on political grounds in a sacred place; but I willingly run the personal risk for the common advantage of setting forth the divine precept of Christian duty to the government, viz., To sustain the law and the constituted authorities always and everywhere, whether we like or dislike the law, the officer administering it, or the policy of administration.

"These be the names of the mighty men whom David had." They had no constitutional questions that kept them from enlisting. They had no such feelings against the present administration in Israel as led them to discourage recruiting in any of the cities of Judah. They allowed no disturbance when a draft



was ordered in Jerusalem.* The men who did that were the followers of Absalom. When called on to go out against Amalek, Moab, or the Philistines, no home interests held them back. No blood circulated in their veins for private purposes when the public good asked for it. When ordered of the king to smite the enemies of the government, they had no conscientious scruples that blunted their spearheads or took the edge off from their swords. And when Joab led one of the three army corps against the rebels under Absalom, he did not slack his hand because Amasa, his first cousin, commanded the secessionists. "These be the names of the mighty men whom David had," and inspiration delights to honor them with an imperishable record.

So shall their names stand in the annals of our history who have saved the Republic. The roster and roll shall be handed down from father to son, proclaiming the men who breasted the storm and put down the Great Rebellion. And now as they return to us, thinned in their ranks, war-worn and wasted, smitten with disease, wounded and mutilated by the enemy and honored by victories, it is meet that we welcome them with bell and banner, open doors and cordial hands. Rescued from the rotten hulks of rascally contractors, escaped from the seventy days' quarantine, slowly drawn out like Israel's seventy years at Babylon when they hung their harps on the willows, protected through a sixty days' exposure to shot and shell in the trenches before Port Hudson, bringing with them the trophies of that stronghold, and their share in the honors of a very successful year in the war, we welcome them back to their homes and ours and to the house of God where our fathers worshipped. They come back to us from the camp and the hospital, the picket and the march, the trenches, the skirmish, the open field of struggle, and the very works of the enemy, frowning, and bristling and smoking with deadly defiance. The fatigue, exposure, hard-ship, and imminent peril, the discomforts and self-denials, the poor fare, scant fare and no fare at all, the weary, wasting days of utter exhaustion or acute sickness, and the long



night watches over companions by the dim hospital light — of all this we know nothing, abiding here in our quiet homes and regular manner of life. They have returned to tell us of it, but we shall never comprehend it, in the midst of our conveniences and comforts and luxuries. This we comprehend and will remember, whenever we see a returning soldier, that if our army had not gone forth, no American home, as it was, would have remained for us or them. This we comprehend and will remember, that these men, with their companions in arms, made it possible for them in mid-summer, 1863, to travel for fourteen consecutive days and nights by boat and car, through the heart of the country, from the extreme South to the far North, without let or hindrance from a rebel. We welcome our neighbors back as a part of the army that has run the separating knife the entire length of the carcass of secession.

Nobly have these men done their work, and with honor can they on the morrow surrender to the government they have defended the trust reposed in them. They have known the agony of delay and the stimulus and patriotic ardor of the onset. If not frequently in personal struggle and on bloody ground, they have covered posts equally important, and have discharged with honor the duties of every hour and station. They may return to civil life with the public praise and gratitude as a part of the army that captured Vicksburg and Port Hudson, cut in twain the Confederacy, and re-opened the Mississippi River to the traffic and travel of the nation, and to the commerce of the world.

But while we welcome the returning and remember with deep gratitude the living, we do not forget the unreturning and the dead. We remember the solitary grave at quarantine ground, those significant mounds at Baton Rouge, the graves of those who fell by the way returning, and the burial of others at home and with kindred dust. The first and the last, as yet, whom death has stricken from Company D, of the 50th Regiment of Mass. Volunteers, have ended their march where they began it, at home. The flowers of spring opened on the new grave of

the first, and the dews have fallen but twice on the fresh earth of the last. The departed have done what they could. Ever green and honored be their graves. They gave themselves to the country in its need, and sealed their loyalty with their death. The most of them sleep by the river they reopened for the nation at the price of their lives—graves more honored than Mount Auburn could give them, though affection would place them nearer home. So De Soto, the discoverer of this river, has one of the noblest graves that the wide earth could furnish—the bed of the river that his own discovery gave to world. Fitting it is, since they must fall, that the defenders of the Father of Waters should sleep there together with the discoverer. Those graves are the nation's sentinels forever set to watch and warn against any obstruction of that national highway. That these men fell early will soon be overlooked in the general fact that they died for the country. History makes little account of the age of patriot soldiers who fall. None of them died from wounds of the enemy. They were killed by the campaign, wounded all over. Let it not be said that they fell afar off. They fell by the altars and firesides of their country. Let it not be said that they rest solitary, outside any proper burial enclosure, as in some potter's field. They sleep in the broadest, noblest of cemeteries, whose utmost bounds, sacrilegiously defaced and removed, they reset; whose borders they ornamented, whose proudest and most historic monuments themselves erected. They sleep with their one hundred thousand companions in arms in the Union Cemetery. Its fencings, its running outlines, that they looked well to before they fell, are the Great Lakes, the two Oceans and the Gulf of Mexico. Let it not be said that they sleep with no monument to their memory. The country with its rich treasure of institutions saved, the government reestablished, the high and honorable place for our name on the roll of living nations preserved against expunging hands—this is their monument. The world shall look at it, on its eastern and western and northern and southern faces, and wonder and admire. Our unbroken domain



is their monument. Its ancient bounds of decaying oak and hickory they have reset in granite. Let it not be said that their solitary graves are without an epitaph. At every mound where a soldier rests, the American citizen and the historian of the preserved Union shall read this inscription: **HE SAVED THE REPUBLIC.** Let them rest in their beds of honor. Their names-and their memory are safe.

So much of the debt of gratitude and of honor to our returning soldiers, doubly due and but poorly paid, I have deemed it eminently proper to discharge on this occasion. And so, according to my poor ability have I deemed it my duty, as it is my mournful pleasure, to lay the laurel wreath on the graves of our fallen.

Nor these now returning do we alone honor, nor those fallen from their ranks do we alone crown. Others have returned, the strong and the wasted, the wounded and mutilated. Others have fallen. Our fields of honor border on many rivers and plains and mountains. But we have only one country, one army, and so only one welcome, one requiem and one crown. When I speak of one, welcome one, mourn for one, I mean all.

Our God increase, as we believe he will, the names of the mighty men whom our David has. And may that final battle in the wood of Ephraim be hastened on and the Absaloms, who have led off in this atrocious rebellion, be caught up in the oaks thereof, and the people they have ridden go out from under them. The darts of Joab, we trust, will be at hand and unerring. And if, after the battle, any do raise the question, so tender toward criminals, "Is the young man Absalom safe?" may there be many a Cushite to answer: "The enemies of my lord the king, and all that rise up against him to do him hurt, be as that young man is." Then the tribes in our revolted Israel will say: "Absalom whom we anointed over us is dead in battle. Now therefore why speak ye not a word of bringing the king back, even David?" And all the people shall say, Amen. Then shall our David be made to dwell again in peace at our Jerusalem, and all the people shall say, Amen.

The Town of Reading has furnished for the war 21 three months' men, 55 nine months' men, and 150 three years' men; making a total of 226 men. The following Tables are believed to be perfect as to the numbers of the deceased and wounded, so far as reported to this date, Sept. 15. The items pertaining to each person it is hoped will be found accurate.

TABLE I.
KILLED IN BATTLE.

Name.	Reg.	Where Killed.	When.	How.	Grave.	Age.	Family.
THOMAS HETLER,	5	Bull Run	July 21, 1861	Bullet	Battlefield	20	None
SIDNEY COPELAND,	22	Gaynes's Mills	June 27, 1862		"	20	"
HENRY WILLIAM KUMMER,	12	Antietam	Sept. 17, 1862		"	19	"
HENRY DARGON,	16	Chancellorsville	May 3, 1863		"	25	"
LIONARD PELLERSON,	33	Gettysburg	July 2, 1863	Shell	"	21	"
JULES ROMULO ALLEN,	33	Gettysburg	July 3, 1863	Bullet, heart	"	20	"

TABLE II.
DECEASED.

Name.	Reg.	Disease.	When.	Where.	Grave.	Age.	Family.
DANIEL BERRY,	14	Consumption	Jan. 25, 1862	Reading	Reading	43	Wife, 5 chil.
MATTHIAS GAMMILL,	33		Oct. 7, 1862	Alexandria, Va.	Alexandria	44	Wife
HARRISON THIBETS,	12	Diphtheria	Oct. 19, 1862	Alexandria, Va.	Reading	25	None
OTIS SCOTT SANBORN,	33	Fever and Dysentery	Oct. 22, 1862	Alexandria, Va.	Reading	21	None
ADAM HETLER,	16	Diarrhoea	Oct. 27, 1862	Annapolis	Annapolis	65	Wife, 4 chil.
GEORGE BIRNEY WINN,	33	Fever	Jan. 4, 1863	Washington	Washington	17	None
HENRY FRANCIS WARDWELL,	33	Infl. of Lungs	Feb. 15, 1863	Washington	Reading	18	None
ROBERT H. WISTON,	20	Lung Fever	Feb. 15, 1863	Falmouth, Va.	Falmouth	24	Wife
MOSES F. EATON,	50	Fever	Feb. 18, 1863	Washington	Quarantine	24	None
BENJ. CARTER SANBORN,	22	Fever	Feb. 19, 1863	Washington	Reading	24	Wife, 3 chil.
JOHN A. BARNES,	50	Consumption	March 21, 1863	Reading	Reading	28	None
ASA CLEVELAND BUCK,	50	Chron. Diarrhoea	April 19, 1863	Baton Rouge	Baton Rouge	28	Wife
THOMAS INGRAM,	50	Diphtheria	May 28, 1863	Baton Rouge	Baton Rouge	33	Wife
ASA PARKER THIBETS,	50	Dis. of Kidneys	June 8, 1863	Baton Rouge	Baton Rouge	40	Wife
CHARLES J. BARTLETT,	50	Fever	July 2, 1863	Baton Rouge	Baton Rouge	36	Wife
CHARLES HOLLY,	50	Chron. Diarrhoea	Aug. 9, 1863	Mattoon, Ill.	Mattoon	29	Wife, 1 child
JEREMIAH DELAY,	50	Debility	Aug. 10, 1863	Mound City, Ill.	Mound City	29	Wife, 3 chil.
ED. EVERETT NICHOLS,	50	Diphtheria	Sept. 2, 1863	Reading	Reading	34	Wife, 2 chil.
SUMNER NELSON WESTON,	50	Debility	Sept. 3, 1863	Reading	Reading	34	Wife, 3 chil.
CHARLES OTIS YOUNG,	12	Fever and Dysentery	Sept. 8, 1863	Bolton Sta., Va.	Bolton Sta.	31	Wife, 3 chil.



TABLE III.
WOUNDED.

Name.	Regt.	Where.	When.	How.
JAMES H. GRIGGS,	.	Bull Run	July 1, 1861	Arm
ALBERT B. EMERSON,	.	Near Richmond	June 26, 1862	Bullet, leg
ELIAB COBURN JONES,	22	Gaines's Mills	June 27, 1862	Bullet, back
NATHAN D. PARKER,	5	Near Richmond	1862	Shell, side
EDWARD ALANSON FOSS,	22	Gaines's Mills	July 27, 1862	Bullet, leg
HENRY C. GLERTISON,	12	Culpepper	Aug. 9, 1862	Shoulder
ORANGE SCOTT COOK,	21	Chantilly	Sept. 1, 1862	Minnie, leg
GEORGE T. BOYCE,	13	Antietam	Sept. 17, 1862	Bullet, thigh
HENRY MARTYN FOSS,	13	Antietam	Sept. 17, 1862	Minnie, thigh
GEORGE H. PARKER,	13	Fredericksburg	Sept. 17, 1862	Buckshot, hand
" "	"	Chancellorsville	Dec. 14, 1862	Ball, finger
JAMES WARREN COOK,	2	Port Hudson	May 3, 1863	Minnie, shoulder
WILLIAM BLICK,	50	Gettysburg	June 13, 1863	Sharpshooter, both legs
WILLIAM WALLACE DAVIS,	13	Gettysburg	July 1, 1863	Bullet, wrist
SYLVESTER BLANCHARD,	33	Gettysburg	July 2, 1863	Bullet, arm
FORREST JENKINS,	16	Gettysburg	July 2, 1863	Minnie, leg
BENJAMIN MCALISTER,	11	Gettysburg	July 2, 1863	Both shoulders and toe
JOHN FRANCIS COOK,	13	Gettysburg	July 4, 1863	Cheek, leg, minie, buckshot
WILLIAM BEATTIE,	24	Near Newburn		Shot, shoulder

F8349.4759

5676









